Leigh. pr. 3.

CORPVS CHRISTI:

BY

EDMVND GVRNAY,
Bach. Theol. P. de Harpley Norfolc.

LONDON,
Printed by *H.L.* and *R.Y.* for *I. Boler*, at the Marigold in Pauls Churchyard. 1630.

(1)

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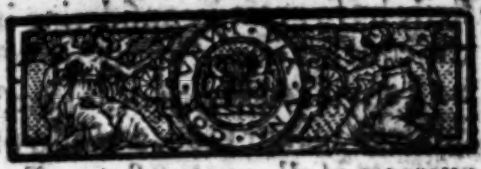
To the very Worshipfull, RICHARD STVBBE, Esquire.

Sir, I request you to be God-father vnto this Infant, as you haue been sometime vnto my selfe. It is thought an abruptneſs to imprint any thing without a Dedication, which makes me thus bolde with your name. I hope you will take it at my hands no otherwiſe than as a token of my thankfulneſſe for your manifold and fatherly affection. In which respect I prin-

cipally commend it vnto you: as also vnto your two Daughters, my Cousen Yelverton, and the Lady Strange: I must also commend the perusall of it vnto Mr. Robert Rudde of S^t. Florence in Southwales, and Mr. Henrie Godly of Onehouse in Suffolke, my very good and learned Tutors, together with my singular friend Mr. Doctor Porter of Cambridge. Finally, the vse and benefit of it I commend, as unto my Christian Friends the Parishioners of Edgfield, so also vnto as many as loue the single, gentle, and powerfull truth, especially in the Text following.



MATTH. 26. 26.

This is my Body.

THat this then is the body of our Saiour, it is without all queſtion: yea, not onely His body, but euen Himſelfe (a part being put for the whole) it may be affirmed: but whether it be His bodie indeede, and ſubſtance; or onely by way of Sacrament; that is the terrible and vnappeaſeable queſtion at this day. The ſtrife betwixt the Archangell and the Diuell about the body of *Moſes*, might well prefigure this ſtrife, but exceed, it could not. And no maruell if the Iud. 9.

strife be so great; considering in the end that one of the two must be convinced, both of highest impiety against God, and also of extreame folly amongst men. For whether to deny Divine honour unto the Creator, or to impart Divine honour unto a creature, both are most impious: so again, to affirme that to bee corruptible bread, which indeed is very God; or that to be very God, which indeed is corruptible bread, both are extreamely foolish. You see then, Reader, how neerely it concernes you to be throughly advised what part you take in so momentall a cause: for if you choose neither, then are you condemnable of irreligion; & if you cleave to the false, then are you culpable of impiety or idolatry, if not blaspheming. For the better directing therefore and stablishing

Non potest utrique esse sapiens quoniam tanto pro dissentiunt. Tal. Aiad. q. 4.

your

your choyce in ſo concerning a cauſe, and wherby you may happily finde a thread of expedition unto the truth herein, wee commend unto you the peruſall of this Treatiſe: Wherin if you ſhall but ſo long endure us untill wee have, firſt laid down the equitie, conveniency, and neceſſity of the one Expoſition; and then the vanitie, impietie, and deformitie of the other; we make no queſtion, but you will more lively embrace the truth, and more mortally abhorre the falſhood in this point, than ever you did.

We then which expound *This*, to be His bodie, onely by way of Sacrament, and as water in Baptiſme is His blood; doe take the intent of our Sauiour in this buſineſſe to be for the ordaining & faſtning a ſecond ſeale unto his New Teſtament: that whereas

now He had undergone the condition of mans nature, and was about to finish the price of our redemption; He thought good not only to haue it recorded in Scriptures, and published all the world ouer what hee had done for vs (though that might haue beene thought sufficient for beleeuers) but also to ordaine certain visible tokens & formes of remembring His such performance: that so as His word did inwardly, these seales might outwardly, seuerally in Baptisme, and ioyntly in this Communion, expresse & impart vnto men the benefit of His incarnation and suffering; and we, therby to haue both His hand & seales to our redemption: Which seales also that they might the more inseparably bee made one with His testament, & withall at the first blush more lively repre-

sent

sent the substance thereof; Hee thought good to stampe and imprint them with his owne image and superscription: and therfore here in the Text calleth the bread expresly *His body*, as another Scripture likewise calleth the other seale, *His blood*: *(the spirit,* 1. Iohn 5. *water, and blood are one:)* And all this finally the rather, that whereas the old Testament had beside the same word inwardly containing it, also a couple of outward seales to giue a sensibility unto it; and they also both severally (as in the circumcision) and ioyntly, as in the feast of Passeover, in like manner exhibiting the use and benefit of it; & finally being likewise cloathed and stamped with the names of the things signified (Circumcision being called the *Covenant*, whereof it was but a seale, and the Feast *the Passeover*,

whereof

wherof it was but a celebration) it might hereby come to passe, that the new Testament should most perfitly resemble as well as accomplish the old; and the old as it did prefigure & fore-run, so also might it embrace, acknowledge, and give place to the new. Now as touching our Saviours forme of speech, in calling that *His body*, which wee expound to be but a *Sacrament* therof; we further adde, that such conciseneſſe of speech, is ordinary with the Scripture, with our Saviour, and his Apostles, and finally with all sorts of men. For first for the Scripture, how it every where useth such significant figures, & especially when it pointeth vnto our Saviour, it is most evident: as when it cals Him, *a rocke, a stone, a lyon, a lambe, a star, a door, a vine, the way, the truth, the life, the re-*

surrection,

surrection, our head, our roote our garment, our dwelling, our shepheard, our peace, &c. But above all, our Saviour himselfe so abounding in this kinde, as that he forbare not in His publicke morals (when he meant to be most plain) to bid men *cut off the offending hand, & pluck out the offending eie*; as if He expected even from the vulgar to bee otherwise understood than the letter did import: and as for those of the wiser sort, He often grew angry with them for taking him at the letter; as with *Nicodemus* for so plaine understanding His terme of *being born again*; with the Disciples for their no better understanding the *leaven* of the Pharisees; and with the Capernites for their like carnall understanding the *eating of His flesh*. The Apostles also, as they followed Him in the steps of

His

His life, so also did they usually follow Him in the same character of speech: insomuch as *Paul* was
1 Cor.10.4. not nice to say plainly, *the rocke was Christ*: as also he saith to all
1Cor.12.27 beleevers, *now are yee the body of Christ, and members in particular:*
Ephes.5.30. Yea, *we are the members of His body, of His flesh, and of His bones.*
1 Iohn 5 8. And S. *John* forbeares not to say, that *the spirit, water & blood, these*
Apoc.1.5. *three are one:* & that we *are washed in his blood*: both which sayings do give as great and greater dignity unto Baptism, if the letter should be pressed, than the calling *bread His body*, can give to this other Sacrament: And yet should not hee be thought (at least) distempered in his wits, that would hereupon inferre a substantiall change of that water? though with far lesse dishonor unto God might such a consequence be inferred,

ferred, & with far better colour: Baptisme (if comparisons may be made in holy things) being the Sacrament of our first quickning, as this is of our nourishing; and more noble it is of the two to make alive, than to preserve life: Baptisme againe being but once administred, but this often; Baptisme being expressly charged upon the Apostles to be administred unto all nations, being also made a * ioynt-condition with faith unto salvation, wheras this other in neither case is mentioned: and finally our Saviour Himselfe openly partaking Baptisme, and gracing it with miraculous opening the heavens; whereas this, if Hee did at all partake it, it was in private, and without any granted miracle. Yea last of all, the Fathers honouring Baptisme with as high termes as might be; one say-

*Mar. 16. 16

Ambr. de Sacr. l. 5. saying of it, *The water hath the Grace of Christ, in it is the presence of the Trinity.* And another thus; Chrysost. in Epist. ad Eph. hom. 20. *In the Sacrament of Baptisme we are made bone of His bone, and flesh of His flesh.* And *Austine* thus: Aug. de util. pœn. ca. 1. *without doubt every beleeuer is made a partaker of the body and blood of Christ, when in Baptisme he is made a member of Christ---yea, though before the eating therof he depart the world.* And *Leo*, calling it Leo. ep. 13. *the wonderfull Sacrament of regeneration*, Serm. 4. de Nativ. saith in another place of it; *Christ gave that to the water, which Hee gaue to His mother.* In which sense also *Paulinus*: *The heauenly water* (saith he in his poeme) *marrieth with elementall water, and so (concipit nuda Deum) the water conceiueth God our Saviour.* So likewise the *Rock* which is called, not *the body of Christ*, but expressly *Christ*, may not it far advance it selfe

ſelfe above this bread, if the letter be ſtood upon: eſpecially for that the Rocke moſt miraculouſly, & Saviour-like, did guſh forth water to the refreſhing a huge multitude in the wilderneſſe; wheras this Bread which our Saviour ſpeakes of, made not the leaſt ſhew of difference from common bread: the Rocke alſo being but one & the ſame in particular, whereof it was firſt ſpoken, *the rocke was Christ*; whereas the bread which at this day is adminiſtred, is not that bread in particular, whereof our Saviour ſaid, it was *His body*; nor can attain to that name and honour, but by the help of inference and figures, and that no leſſe than thirty to make their literall expoſition good (as dainty as they are of figures) as a late Father of our Church hath obſerued. Again, if

Iewel. art. 12. diuiſ. 16.

the

the letter must bee of such force
(tho the letter is made to serve
not to master our meanings) why
may not every beleever by the
same rule account himselfe a mē
ber of Christ indeed, & substan
ally, according to those alledged
sayings of *Paul*? especially consi
dering how the beleeuers are in
Scripture vsually said to be *chan
ged, converted, renewed, new crea
ted, &c.* but never was it so said o
this bread: Or why shall not e
very beleever expect as wel a lit
terall performance of that pro
mise of Christ, when he saith, *Be
hold, I stand at the doore and knock,*
Apoc. 3. 20. *and will sup with him that openeth*
it being of the two, more con
ceiveable, how think you, that He
should personally become our
companion at supper, then the
supper it selfe. To conclude; As
Christs Apostles, and the Scrip
tures,

ures, ſo finally all ſorts of men, both holy & cõmon, do ordinarily uſe words, both beyond and beſide the litteral ſenſe: partly of neceſſity, when either they bee driven to borrow a word, or the hearer cannot ſo wel underſtand a proper word; & partly againe for brevity ſake (when there is no likelihood to be miſtaken) as when wee call that our *hand*, wch is but our hand-writing; that the *Lyon*, which is but the ſigne or picture of the Lyon; that day (*Eaſter day*) which is but a remembrance of Eaſter day; that our *will*, or our *deed*, which is but a notification thereof; or as *Ioſeph* ſaid, *the ſeven eares are ſeven yeares*, when hee meant they did ſignifie ſeven years; or as *David* ſaid of certaine water (*is it not the blood of theſe men*, 2 *Sam.* 23. 17) when it was ſtil water notwithſtanding? & *Daniel* ſaying

saying likewise, *the tree which thou sawest it is thy selfe, O King*, meaning it was intented to decypher the King: partly also hy perbolically, when we affirme more than can bee, to bring men beleeue as much as may bee; which forme of speech the Scripture also does not abhor: and partly finally to make our speech therby the more piercing, significant, & emphaticall; as when we say, the *fields laugh, the seaveare &c.* or when we call that *our heart, our ioy, our glory*, or *our strength*, which wee glory, delight, or put confidence in. So as if our Saviour in the Text did either necessarily (in regard of our weakness) or briefly, or significatly, or (as departers use to speake) pathetically, or (as founders take leaue to speak) peculiarly, call that *His body*, which he meant for a pledge, or earnest, seale,

Deut. 9. 1. 2. Reg. 1. 10.

eale, signe, token, cõmemoration, celebration, exhibition, conveyance, deede & state, Sesne, testament; or to use one word for all, which is generally used of all, Sacrament of His bodie: yet could not His phrase be thought harsh, intricate, or unusual even in the ears of ordinary men: but unto them which have their eares never so little touched with the language of *Canaan*, how can it seeme otherwise than most faire, sincere, and sensible; yea, as suitable and proper unto the sense we plead for, as can be devised?

Testimonies out of the Fathers to prove this Sacramental exposition, we might alledge store of, as *Tertullian*, saying thus: *--calling the bread His body, to the end you may understand that he hath given bread to be a figure of His body.* Tert. cont. Mar. 3. 19.

Clemens thus: *The wine signifieth the* Clem. prest. Alex. in Ped. 1, 6.

blood

Orig. in Leu. hom. 7. blood allegorically. Origen thus: you take this saying [Except ye eat the flesh of the Son of man, &c.] according to the letter, the letter kil-

Ambr. de off. c. 48. leth. Ambrose thus: In the Law we a shadow, in the Gospel an image, heaven the truth. Chrysostom thus

Chryf. in Ioh. hom. 46 What is it to understand carnally simply as the things are spoken, and

Hieron. in 2 Cor. 11. to seeke no further. Hierome thus Christ left bread & wine, as he that goes a voyage leaves a gage. Aus-

Aug. Epist. 23. thus; By reason of the resemblance betweene the Sacraments and things, the Sacraments often take the names of the things. and elsewhere

De doctrin. Christ. l. 3. c. 10. thus, This is a perfect way to a-sterne whether a speech be proper or figuratiue; that whatsoeuer in Scrip-ture cannot stand with the rule of manners, or verity of faith, that re-solue thy selfe it is figuratiue: where-upon hee further inferreth, that our Saviours phrase of eating his flesh

flesh, was figurative, because according to the letter it is a sinfull act: calling it also a *carnal sense, to take figurative speeches properly, and a miserable bondage of the soule.* But this kind of proofe, which proceedes upon testimonies, in this our short-intended Treatise, wee purpose to be sparing in: both because out of the mouth of two or three, as well as ten thousand witnesses, a truth may be established, as also for that late Writers of principal reading & learning, have already published, & stil do, intire Tractates, containing the full concent of Antiquity in this point: the corruption also of editions, imperfection of translations, & unworthiness of Authors, may make us the lesse to set by this testimoniall proof: which finally when it was at the best, was never esteemed otherwise than a forraigne Ibid. c. ap. 5.

forraigne proofe, and such as the Scripture both old & new does rather repell us from, than invite us unto, when it saith; *Say not, who*
Deut. 30. 11. Rom. 10. 6. *shall goe up to heaven, or beyond the seas to bring His word unto us, for it is very nigh thee, even in thy mouth, and in thy heart*: which holy direction we of these latter times may take more especially unto our selves, for that wee live neere or neereſt unto those daies whereof the Lord thus speaketh; *Behold, the*
Ier. 31. 31. *daies come when I will put my Law in their inward parts.—& they shal no more every man teach his neighbour: for they shall all know mee.* They therfore wch find not light enough neer hand, and as it were within doors, let them, if they so thinke good, goe seeke abroade for it: but else, when light so abounds in the house (and what house is voyde of necessary light

when

when the Sunne ſhines) then to go into the yard for it, what is it elſe but a gadding diſpoſition of ſuch as love rather to gaze about than to take paines, rather ſlouthfully to behold the light than to make right uſe of the light; the beſt light alſo for man to work by either in things heavenly or terrene, being the temperate & ſhadowed light; that which is ſo open & glaring being rather a dazler & confounder; & which who ſo uſeth himſelfe unto, may hap in the end to be deprived of the light he hath, & ſo be driven to ſeek out of himſelfe to be reſolved in things moſt palpable: A notable example whereof our Adverſaries have made themſelves in the preſent cauſe. For whileſt they would not be content with that light which the window

of our Saviours words lets in
Luke 22.19 [*Do this in remembrance of me,*]
but must needs be roving and ranging abroad, passing and compassing Seas and Lands, tossing and ransaking all manner of writings whereby to find in this *His Bodie*, an other manner of matter than a remembrance; it is now at length befallen them, partly beeing confounded in their imaginations, and partly beeing perverted in their iudgements (through a scorne to bee content with a home-growing truth after so great travells) that now they cannot perceive a difference betweene His remnmbrance, and His very reall presence; betweene the signe, and thing; the shell, and the kernell; the shadow, and the substance: whereby finally by the

iust

iuſt iudgement of God, who ſuffereth men to beleeve lies which will not obey the truth, they have not onely loſt the ſubſtance by catching at the ſhadow, (with the dogge in the fable) not onely ſmoothered and overwhelmed the Sacrament, by hovering and doting upon the outward element, (as children with hugging and dandling choake their birds) but alſo by conferring upon it the ſame incompatible reſpects which their forefathers did upon the brazen ſerpent, they have in the end perverted it to a farr worſe abomination: and in ſtead of a faithfull remembrancer of Gods infinite love unto man, have erected unto themſelves a moſt execrable fore-ſtaller of their hearts and devotions unto God, and ſo ſet

up the most pernicious Idoll that ever was. Which, Christian Reader, that you may more plainly acknowledge, do but a while draw neere, and as it were from the toppe of a peere with me, behold what a taile of most fowle, stupendious, and impious, or rather blasphemous consequents it drawes after it, that so you may as *ex vngue leonem*, so also *ex cauda draconem cognoscere*, and accordingly *abominari*. For upon their expounding *This*, in the text, to become His bodie and person *indeed, both body, soule, and divinity*, (as the Councell of *Trent* decreeth) *really, verily, and substantially* (for else they differ not from vs;) iudge whether these Conclusions following do not spawne and issue; as, First,

Con. Trid. Sess. 2. Can. 3. & can. 1.

That

1 That the Mediator being for ever returned vnto the ſtate of glorification, does notwithſtanding ordinarily take upon Him a forme, farre inferiour unto the forme of His humiliation; even as far as the form of a loafe or cake of bread, is inferiour unto the forme of a perfect man:

2 That when he means to be adored and bodily bowed downe vnto; then eſpecially He takes vpon him this breaden forme.

3 That when He meanes to be adored in a breaden forme, He does not create, effigiat, or contract the ſame, as the holy Ghoſt did the forme of a dove (to point out vnto Iohn Baptiſt who was the Chriſt:) but will take the forme of that bread which a little before the

baker had made, and which, for ought can be perceived, ſtill is the ſame:

4 That he which *will be exalted among the heathen, & will be exalted upon the earth*: (Pſal. 46. 10.) yet will in the Heathens eyes become more meane than the meaneſt worm, and (at leaſt) ſeeme to them no better than a piece of bread:

5 That he which derideth the *Idols of the Heathen*, for that *they can neither ſpeake, nor ſtirre, nor ſave themſelves out of captivity*, (Iſa. 42. 2.) does not withſtanding preſent Himſelfe in ſuch a forme to be worſhipped, which every living thing can make a prey of:

6 That the breaden forme wherein he will be adored, does there enter, *where* (Himſelfe hath ſaid it, *Matt.* 15. 17.) *what* ſee-

ſoever entreth is caſt forth into the draught.

7 That He vnto whom it was an infinite abaſement, butonce to paſſe through the pureſt wombe; does notwithſtanding in His higheſt glory, make His ordinary paſſage through impure mouthes: the taking any thing into the mouth being a polluting of it, as appeareth (*Exodus* 29.34.) it ſhall not be eaten becauſe it is holy: and *Geneſis* 32.32.

8 That He is incomparably more preſent in the mouthes of men, than in the hearts of men: as much as the Sunne is more preſent in his ſphere, than in the eye of the beholder:

9 That as oft as this Body is rightly adminiſtred, ſo oft there doe concurre many miracles; and, amongſt others, theſe fol-

lowing: 1. An utter extinguiſhing & nullifying, or new informing the ſubſtance of the elemẽts: 2. a retaining the accidẽts after ſuch ſubſtance bee departed, or new informed: 3. An inveſting thoſe accidents, or breaden ſuſtances, with the perfect body of man: 4. The ſo qualifying that body, both for ſhape, quantitie, and properties, as that it cannot bee outwardly diſcerned from a morſel of bread: 5. That body to be ſubdued unto the jawes and digeſtions of the receiver, without having a bone broken: 6. That the humane body wch thus is eaten, is alwayes in the heavens notwitſtanding: 7. That there being but one body for all the world, yet ſhall every true beleever, wholly eat that particular body in his mouth: 8. That the appearance

of

of all theſe miracles, is withholden from ſenſe & reaſon: 9. That as many ſeverall adminiſtrations, ſo many ſeverall performances there are of all theſe miracles: 10. Finally, that the Apoſtles, & their ſucceſſors for ever, were, are & ſhalbe indued with this divinitie of power, to cauſe all theſe foreſaid miracles as oft as they ſhall thinke good, unto the end of the world.

10. That He which hath ſo done His *marvelous acts, as that they ought to be had in remembrance,* (Pſal. 111.) He which *will haue His workes conſidered to the very ſparkes:* (Eccl. 24.) And *He whoſe workes do not hinder one another:* (Eccl. 16. 26.) is notwithſtanding the author of all thoſe inglorious, obſcure & ſelf-confounding miracles.

11. That all theſe ſo ſtrange in-

tricate, & (to forbeare the qualitie of them) so stupendious, operatious, & conditious, the Mediatour does ordinarily undergo & performe, for no necessity of man, but only this, namely, to assure men of His incarnation, and suffering for them.

12 That the means of faith are more hard to brooke, than the faith it selfe: as much as it is more hard to beleeve, that the Son of God does usually take upon Him the forme of a piece of bread for me, than to beleeve, that once He tooke the forme of a reasonable man for me.

13 That miracles are ordinarily afforded to confirme that faith, which had nothing but hearing to beget it.

14 That greater miracles are ordinarily afforded to confirme faith, than ever were afforded

unto

unto the first conversion of any whomsoever vnto the faith.

15 That wheras such as will not *beleeve Moses & the Prophets*, will neither beleeve the greatest miracle: yet notwithstanding must they which have *Moses* and the Prophets, and the Gospell continually published amongst them, notwithstanding expect a continuall course of the greatest miracles, toward only the confirming them in their beleefe. Luke 16 31

16 That He which *will not save them that go to sea, but by meanes, because he will not have the workes of His wisdome to be idle:* (Wis. 14. 5.) will notwithstanding use incredible miracles toward the producing that effect (the strengthning of faith,) which both doth loose the grace the more it is supported by miracles, & also hath a speciall meanes ordained of God

God for the breeding and furthering therof, namely, publike preaching: and finally, the al-sufficient and most necessary operation of the holy Ghost, promised and assigned thereunto.

17 That whereas *planting and watering are one,* (1. Cor. 3. 8.) begetting and preserving (as generation and nutrition) proceeding of the same causes: yet are such kind of miracles to be expected, for the confirming and strengthning faith, as are not able in the least measure to beget faith: nothing being of force to convert outwardly an unbeleever unto the faith, but that which the light of nature (beyond which his capacity cannot reach) can entertaine; wheras these supposed miracles are most repugnant unto naturall light.

18 That *planting* and *watering* be-

being one; and of the two planting being the more noble: yet must the Redeemer in His owne person water whom by His ministers He daily planteth.

19 That the Sunne in the firmament so abundantly inlightning and refreshing all creatures here below, by meanes of ordinarie beames, without any corporall descending; yet must the Son of Righteousnesse, (so infinitely surpassing that creature in glorie, brightnesse, state, and vertue,) notwithstanding corporally and personally descend (were it no more) for the only inlightning and refreshing His vineyard and plantation.

20 That whereas Kings and Princes upon earth have this prerogative, to indow and possesse whom they thinke good with dignities and benefits, by the

the meanes of a Patent, or a Seale, without ſtirring a foot further: yet the King of Kings having given His Patents and Seales, His Covenants and Teſtaments, yea Himſelfe once, and Sacraments ordinarily, with His grace continually, muſt notwithſtanding come Himſelfe in perſon, and in a moſt diſhonorable forme, or elſe His gift muſt be of no force.

21 That farre harder burthens are laid upon the weakeſt under the Goſpel, than upon the ſtrongeſt under the Law, namely, to beleeve and expect thoſe performances, which are farre leſſe expectable at the hands of God, than (the pitch of the ſtrongeſt faith) the removing of mountains

22 That Hee which will not *bruiſe a broken reed*, (Eſa. 42. 2.) but will ſo tenderly handle and foſter

foster it, as shall make it growe together againe; does notwithstanding deale so extreamely with His littlest ones, as unlesse they can beleeve that to bee their Saviour, which all the world would take to be a morsell of bread, they must looke for no salvation.

23 That whereas the strong beleever *Moses*, did doubt whether water would follow upon his striking the rocke, (Numb. 20. 10.) though God had expressely promised as much, and was readie to effect it: whereas also that vertuous *Sarah*, and the blessed *Maria* did likewise make question how those miraculous conceptions could betide them which Angels from heaven did sensibly and expresly promise them: yet notwithstanding must it bee expected at

the

the hands of the weakeſt beleevers, (when they ſhall ſee that which is confeſſed, & muſt be acknowledged for ordinarie bread) yet muſt they preſently upon the ſpeaking two or three words, beleeve, upon paine of damnation, that it is out-right become their very God: and that without having any more motives ſo to beleeve, than they have to beleeve, *a rocke*, *a lyon*, *a lambe*, or &c. (by which names He is as expreſſely called, as ever Hee was by the name of this bread) to be their God.

24. That He which appeared ſo glorious, and ſo wonderfull, when He ſhewed but a little of Himſelfe unto ſome of his ſervants (*Moſes* and *Elias*) and that but ſeverally, yet when Hee meanes to make His perſonall approach unto His Spouſe, the

the Church, Hee then on the contrary puts off all His glorious apparell; and without so much as a messenger going before Him, without any noise, either of a wind, as at the descending of the Holy Ghost, or of a voice, loud, or soft, to give notice of His comming, Hee alwayes exhibites Himselfe unto her, thus contrary to Himselfe, in the common, senseless, and silly forme of belly-bread, made a little before of the Baker, and (a strong motive unto the Church, no doubt, to put all her confidence in Him) which every worme can over-master.

25 That He which in Scripture ordinarily convinceth men of Idolatrie, only upon this, because they worship that, which their common sense can tell them is a sensless creature: does notwithstan-

ſtanding ordinarily preſent Himſelfe to be worſhipped in that forme which common ſenſe does generally tell us is a ſenſleſſe creature.

26 That the evidence which our Saviour produceth to proove Himſelfe to be riſen from the dead, (*handle me, and ſee me, &c.* Luk. 24.) is not ſufficient to proove, whether that which men handle, ſee, and taſte, be a piece of bread.

27 That the only powers wherby mankind is able to diſcerne a man from a beaſt, wherby to avoid killing; a wife from a ſtranger, whereby to avoid fornication; our own from anothers, whereby to avoid ſtealing; the hungry from the full, wherby to practiſe charitie, &c. are notwithſtanding generally, either ſo weake, or ſo falſe, as that certainely

ly they can not discerne a morsell of bread from the body of a man, a common creature from the Creator.

28 Finally, (to ransack this denne of darkenesse no further) That whereas the Lord thought it so great an indulgence unto His most faithfull servant *Iosuah*, when He caused the Sunne for a season ro stand still at his prayer, as that Hee decreed never so againe to *heare the voice of a man*, (Iosuah, 10. 14.) yet notwithstanding since that decree, Hee hath bound Himselfe that at the voice, not of one man, but multitudes of men continually succeeding, should bee caused, not a creature but the Creator, not to stay a while in the heavens as that planet did, or as Himselfe did when He was beheld of *Steven* at his Martyrdome, but to leave His throne

throane, (His glory at leaſt) and then to deſcend in ſuch manner and forme, as (did not the neceſſity of our confutation drive us unto it) were not once to bee named.

These conſequents, Reader, how truly they follow upon the expoſition in queſtion, for brevity ſake we leave to your ſelfe: onely this you know, that if but one of them all did truly follow (being falſe) it is enough to convince the Principle it ſelfe to bee according: But if they all, or moſt of them, do both truly follow, and alſo are moſt falſe, vile, monſtrous, and abominable; then if you can diſcerne a lyon by his nayle, iudge this opinion to be a monſter by his tayle of abominations trayling after it: yea ſay if it be not of the very breed of that *Red dragon, which with his*

tayle

style drew the third part of the stars, & cast them to the earth: for surely had it strength to his length, what would it else but reach up to the heavens, and wrestle with the starres, yea fasten upon the throne of the highest? Or say if that Beast could have more names of *blasphemy* upon his head than this hath; For if it be * blasphemy to attribute any thing unto *God, which is not convenient*; then what shall it be to attribute that unto Him which is as despightfull and reproachfull as can bee imagined? For what meant *Moses* when he tooke that golden calfe, and beating it to powder, made the Idolaters drinke of it? what was his meaning? was it to do a honour unto the Idoll, or to ingraine the people in Idolatrie? was it not in his utmost hate and detestation of the

Apoc. 12. 4.

Apoc. 13.

Aquin. 2. 2. q. 3. a. 3. c.

Exo. 32. 20

the Idoll, and to shew the peop
how that which they had ma
their God, was not able to save
selfe out of the filthy gutte
Could there then be imagined
more abominable reproach
gainst the highest, than once
imagine the like manner of r
ceiving Him? Or does their ad
ring Him, as they pretend, befo
they thus receive Him, helpe t
matter? So did the souldiers fi
crie, *Haile King*, before they sp
on Him; so did *Iudas* first ki
Him, before he betraied Him; a
so their first (like) adoring Hi
and (then with their good will
eating and swallowing Him up
what is it else but so much t
more blasphemous mockin
Him, when it is accompanie
with such abominable ente
tainement? yea, what more ab
minable usage can be imagined
mor

more dishonorable to the person of God; more crosse to His wisedome, providence, iustice, and governement; more repugnant unto His goodnesse, gentlenesse, tendernesse and mercie; more obscuring, confounding, defacing, & begoring his most divine, most holy, most pure, and most glorious attributes, and properties? Imagine who can? Imagine, O *Lucifer*, if thou canst: and if thou canst not imagine more rebellious, more treacherous, more impious, more hellish suppose s against the State and Person of thy Creator; then (since thy malice is incurable, and yet an excellent caldron to boyle thine owne torment) call out upon thy imps and furies to plie their fireworkes: for the maine engine wherwith of late thou hast inclosed such multitudes of Idolaters

unto

unto thy kingdome begins to crack; call therefore upon thy hangmen to devise new tortours, upon thy pen-men to forge new authors, to bowell, mangle, poison Fathers, and pervert Scriptures: let them face down all the world that all are blind, and must be blind in this mystery (of darknesse thou meanest;) yea let them turne themselves into Angells of light, and become zealous pleaders of Gods cause: let them tell us (amongst other stufe) that His bodie is of a peculiar nature; for that It could walke upon the water, could vanish out of sight, and is a glorified body: as if also the bodie of *Peter* did not (by the like miraculous suspension) walke upon the water: as likewise *Philip* vanished out of sight; or as if glorification did take away the bodily nature;

or that He ſpake not of His body before it was glorified; but principally and with moſt fell violence let them crie, out upon all arguing and reaſoning in this buſines; And withall let them alledge, how, *God ſees not as man ſees, nor is affectable* as man is; *that He often thinkes that precious, which man thinkes vile; He could paſſe thorow the wombe of a woman without defilement*, &c. but above all, let them never forget to tell us of Gods *Omnipotence*, and that *we infinitely rob the ſame*, by denying theſe their monſtrous ſuppoſes, *as if there were anie thing impoſsible with Him*: And thereupon finally let them glory in the ſtrength of their owne Faith, for that, it is ſo ſtroog (numbd, ſeared, and ſenſeleſſe indeed) as that with eaſe they can beleeve, that which their ad-

versaries are affraid once to imagine: And then last of all, let them close up all with this pleasing conceit, that surely their opinion is invincible: for why? because (no doubt) it is built upon a rock, yea the most high and mighty rocke, the omnipotence of God. But alasse, poor, miserable, abominable fooles! For if he be a foole that builds (though never so good stuffe) upon a sandy foundation, then how abominably fooliſh is he, that builds most rotten and most vile stuffe, upon the most precious foundation? As if cob-webs were anie whit the stronger for being built in palaces? shall they not so much the sooner be swept away? so this their like planting such spider-like, abominable stuffe thus at the right hand of God, so farre shall it bee from getting

ſtrength thereby, as that from thence it ſhall receive moſt terrible confuſion. The power of God, who denies it, yea we glory in it, that its omnipotent: *all things are poſſible unto Him*; we know it: Scripture teacheth it; namely, ſo far forth as they carry an honor in the performance: For elſe, why ſaies another Scripture, *it is impoſſible that God ſhould lie?* but to ſhew us, that no kind of diſhonourable actions (whereof lying is one) may be aſcribed unto Him; All power alſo to diſgrace, diminiſh, or deſtroy (finally) either it ſelf or other, being impotence & unſtaiednesſe. Before therefore they had preſumed to affirm that God can do ſo, or ſo; they ſhould firſt with feare and reverence, have conſidered whether it might ſtand with His glorie, ſo, or ſo, to worke: His power never working outwardly to the creature-

ward, but as it is first beckned unto and cited by His glorie: His glorie beeing the ground and square of all power and possibility whatsoever: even the power of sinne being grounded hereupon, because the glorie of God is advanced by subduing sinne: All sayings, finally, interpretations, and expositions whatsoever, being no further allowable, but only so farre forth as they make for, or at least may stand with, This divine Glorie: The Church therefore interpreting those tearmes of *Face*, *Eyes*, *Hands*, *Armes*, *Wings*, *Foote*, *&c.* to be attributed unto God improperly, and by way of His gracious condiscending unto, and sympathizing with mans nature; because being literally taken, they are derogatory unto His eternall glorie, whereunto *simplicity* and *uniformitie* is of absolute necessi

ty. Are then thy ſuppoſes diſho-
norable unto God? So farre then
is the Omnipotence from effect-
ing them, or yeelding unto them
the leaſt poſſibility of proce-
ding from Him, as that infinite-
ly it barres, repells and abhorres
them. True indeed, time was, and
we bleſſe the time, when He took
contempt upon Him; (ſo loved
He the world, mans miſerie o-
therwiſe beeing endleſſe;) but
what of that? is therfore honour
and diſhonour unto him all one?
he paſſed through the womb of
a woman without defilement;
true; but was it without abaſe-
ment? where then is the merit
therof? Or *he that humbleth him-* Pſal. 113. 5
ſelfe, in that Hee does behold the
things, done in heaven and earth;
did he not infinitely more hum-
ble himſelfe in deſcending into
the *heart of the earth*? Or becauſe

also He was scourged and crucified without anie defilement, shall that also be counted all one unto him, that so thou mayest crucifie him, yea drink his heart blood againe and againe? Wee grant also that as he is pure God, he is not only unpollutable, but also unaffectable with mans actions, But shall man therefore bee careleſſe of his actions? The blaſphemies of wicked men doe no way hurt, or come nigh him, but what then? shall it therefore be lawfull to blaſpheme? *If thou sinnest (saith Iob) what doest thou against Him? or if thou be righteous, what givest thou unto Him?* wilt thou therfore be indifferent whether thou sinnest or not, whether thou does wel or not? *He sees not as man sees*, well: his eternall and incomprehensible nature indeede, sees all things in a mo-

Iob. 35. 6.

a moment, and without obſerving time, place, or circumſtance: But as he hath ſet himſelfe in reference and aſpect unto his creature, eſpecially that creature whoſe nature he hath aſſumed, he now hath determined to ſee, though not peruerſly as wicked men, nor ſhallowly as all men, yet by thoſe courſes and formes of conceiving, which he hath ingrained his creature withall: And therefore now forbeares not to ſay, *I will goe downe, and ſee whether they have done according to their crie, and if not, I will know*; yea, now he will be affected with his creature, will be angred and pleaſed with it, will accept honour and even outward reſpects from it: the holy Baptiſt therefore profeſſing himſelfe not *worthy to untie the latchet of his ſhoes*; and the good Centurion Gen. 18 21.

eſteeming him too great to enter the roofe of his houſe: yea now he calls for the *bending of every knee*, and *the falling downe before his footeſtoole*, with all poſſible praiſe, honour, and glorie. Remember therefore, O preſumptuous man, (wormes meate, duſt, and aſhes,) remember, that his revealed law, not his incomprehenſible nature, muſt be thy ſquare and governour: his law bids thee every where aſcribe unto him all glorie, praiſe, power, and dominion; give him therfore that he calls for: and ſeeing he calls for honour, ſee thou offereſt nothing unto him, but that which is, at leaſt, which thou thinkeſt to be moſt excellent, & moſt honourable: and whatſoever thou wouldeſt eſteeme vile, inglorious, or contumelious, if it were offered unto thy ſelfe, ſo

farre

farre must thou be from offering that unto him, or supposing it by him, as thou wouldest be from blaspheming. Thou reacheſt forth thy hand in love or favour unto ſome man, he biteth it, or puts it in his mouth; does he honour thee in ſo doing? or if thou takeſt ſuch uſage for a fowle indignitie, wilt thou offer the like unto him, unto whom thou owest all honour, feare, dread, and reverence unto? Or belike when he ſo calls for *honour, glorie, majeſtie, &c.* Hee meanes ſome other matter, or retaines ſome ſpeciall notion under thoſe words, which man never meant? As if God ſpeaks unto us in any other language but our owne? or when He forbids *murder, adulterie, ſtealing &c.* He means any thing elſe by ſuch words, but as man (the maker of words, as God is

the maker of all things) intended them to signifie ? Then know, O peruerse man, that when hee generally cals for honour, glory, maiestie, wisedome, iustice, &c. to be ascribed vnto Him, Hee meanes nothing else but those respects and offices (saue only in the highest degree) which man that made those words did first meane to vnderstand by such words; vnlesse thou meanest to make his word of no effect, yea a very snare and intanglement vnto vs, and to speake by contraries, and so to blaspheme it as thou doest his Omnipotence. But finally, were it so that these supposes did not indeed dishonour God, and so consequently might be allowed amongst things not impossible; must they therefore of necessitie be beleeved? because doomes

day

day may bee to morrow, must it needs therefore so befall? God can raise children out of stones, and humane bodies out of morsels of bread; must it therefore so be expected? does possibility impose necessity? If not, to what purpose is there so great labour to prove a possibilitie of these things, which both they are infinitely shut from, and also were it granted them, they are never the nearer. As little does it help them, but more and more condemne them, when they challenge all argument, and renounce all kinde of evidence, which either sense or reason offereth in this cause. For are not Sense and Reason, the very ordinance of God, imprinted in mans nature when it was most perfect? yea, were they not the onely light which man had, whereby to avoyde

voyde his tasting of the tree in the midst of the garden? yea, in the estate we now are in, are they not the only meanes wherby we are both capable of His will, stand lyable unto his lawes, and tractable to His purposes? Does not euery word of God presuppose (at least) a reasonable understanding, beeing otherwise as commendable unto the beast? yea, when the Lord means most palpably to convince men, does Hee not referre them to their senses? Are not all His expostulations & messages whatsoever, directed unto the conscience, whose ground is Sense and Science? does hee not send the unbeleever to his touch, to feel the truth of his resurrection? the Ruffian to the light of nature, to see the deformity of long haire? and the Hypocrite to the common

Luc. 24. 39.
1 Cor. 11. 14

mon opinion, to see the madness of speaking in an unknowne tongue? yea, does Hee not every where convince men of the greatest sin, even of idolatrie, only by this; because they worship that which their cõmon Sense could tel them was a senslesse creature? whereas if the power of common sense bee so blinde, or so weake, or so false, as that it cannot certainely say, whether the thing it sees, handle, and tasteth bee a morsell of breade or not; how shall it be able to say, whether that which it worshippeth bee a stone or not, yea and that so infallibly, as that the worshipper thereof shall bee condemned, by the sentence of the most upright Iudge, to bee an Idolater thereupon? For may not the Idolater iustly pleade that howsoever his common 1 Cor. 14. 23.

Sense

Sense told him it was a stocke, or a stone, yet might it indeede bee very God, as well as that which common sense affirmeth to bee a morsell of bread, is notwithstanding very God? And if it be replyed upon him, that hee might have found Scripture to warrant the person of God in the appearance of bread, may he not readily answer againe, that there is as much Scripture to warrant the person of God in the appearance of a stone, for that the same Scripture calleth as expressly the same God by the name of a stone, and a rocke, whereof for ought hee knowes, his God may be a piece? And thus by the disabling the iudgement of common sense, shall the Idolater be furnished with a faire excuse; and may in the end bee iustified for taking *a tree, and*

making

making a fire to warme himselfe with one part, does make a god of the other: as well as they which of the same dough fill their bellies with one part, and then fall downe in adoration before the other. So as this renouncing of common Sense, what is it but to cut in sunder the strings of Gods providence (wherewith he leads men in and out before him, like a flocke of sheepe) and flatly perverts the rule, and blasphemes the proceedings of His Iustice? True indeed, the Scripture often tels us, that humane wisedome and understanding is vanitie, foolishnesse, yea, enmitie with God: partly, because the wisedome of most men is foolishnesse indeede, and partly because in comparison with Gods wisedome, the best is but foolishnes: but principally, because under Esay 48. 17

the

the dominion of unbeleefe, malice, and concupiſcence, it is abuſed, peruerted, and made enmity with God, as a weapon in the hand of a rebell becomes enmity againſt his Prince: But ſhall we therefore from theſe-like reſpective, comparative, and abuſiue ſpeeches, proceed abſolutely to fruſtrate and diſanull the faculties themſelues? Becauſe the corruption of nature muſt be wrought out, muſt therefore nature it ſelfe be deſtroyed? Or becauſe the light of nature muſt be ſubiect unto the Faith (and ſo is a Prince to his Phyſitian, or Pilot, in their elements) ſhall therefore the faith cleane put out the light of nature? does ruling over ſubiects conſiſt in deſtroying ſubiects? cannot my beaſt be ſubiect unto me, unleſſe it fals down under me? or becauſe the eye can-

not

not heare, ſhall therefore the eare put out the eye? So becauſe ſenſe and reaſon cannot lay hold of future things, ſhall therefore the Faith deny their iudgement in preſent things? yea take away theſe reaſonable powers, and what ſhall become of the Faith? can it bee ingrafted into the beaſt? For as the naturall man is the wilde olive, until he ſhoots into the true vine; ſo is the faith without effect, and muſt returne to Him that gave it, unleſſe it findes a reaſonable (though a wilde) ſtocke to receive it; and finde materials unto it. Or againe, how ſhall an infidell bee converted (though in the act of converſion theſe naturall faculties moſt of all muſt bee reſtrained) if ſenſe and reaſon bee thus wholly laid aſide? For the only meanes which Grace uſeth unto

unto mans conversion, beeing preaching and miracles: take away Sense, and what shall become of preaching? how shall we heare, or how shall we reade? So againe take away reason, and what shall become of miracles? how shall they move admiration and astonishment, or get acknowledgement? In so much as it mght bee a short decision of this whole cause, to retort their argument, and say; Common sense does acknowledge no substantiall change in this bread, nor anie manner of miracle whatsoever; therefore no such matter in this businesse may be supposed. For all the miracles that ever we read of, not only were acknowledged by these naturall faculties, but also were immediately directed unto those faculties, whereby to be convaied unto

to the heart of the naturall man, toward his conviction or conversion. For the first intent of all miracles being to convince unbeleefe; either in whole, as in the unbeleever, or in part, as in the weak beleever: As for the unbeleever; nothing can possibly come at him but that wch this naturall light (beyond wch he hath no capacity) can entertaine: & as for the weake beleever; considering that weaknesse of faith is (in degree) a want of faith, neither can he bee outwardly wrought upon toward the removing that his weakenes, but by those manner of means which can in some measure worke upon unbeleefe it selfe. So as those manner of miracles which this outward light of nature cannot acknowledge, must needs be as vain (and therefore not of Gods working,)

as

as to point out the way to a traveller, and then to put out his eyes: the proper intent of all miracles being this; outwardly to point unto that supernaturall power, wch inwardly Grace only does reveale. True indeed if the light of Grace does affirme or reveale any thing which the light of nature cannot conceive, or does contrary, there must it bee suspended and renounced: but no such matter is there in the present businesse. For neither does the Scripture, nor (Scriptures expositour) the Church (the only windowes of the light of Grace) affirme anie substantiall change, anie miracle, any con or transubstantiation, what soever to be wrought at this time. For first concerning Scripture; where does that affirme or import anie such matters? That hee tooke,

brake,

brake, blessed, and gave bread, &c. all the reports of the first institution doe avouch: but that this bread was converted, changed, or anie way in the nature thereof altered, but as all other bread is by the force of naturall digestion, no Scripture makes anie the least mention. It saith, This is my bodie, true: and who sayes otherwise? But what then? If a man saith that these letters [I. e. s. u. s. C. h. r. i. st.] make Iesus Christ; does hee therefore say, that they are turned into the nature and substance of Iesus Christ? So if our Saviour likewise makes Bread and Wine the characters and letters of his body, must he needs therefore turn them into the substance of his bodie? can they not still remain bread & wine though they make his body, as well as letters make

Iesus

Iesus Christ, and yet still remain
letters? or when our Saviour cal-
led *Peter* a stone, did he mean to
turne *Peter* into a stone, as he di
the unbeleever into a pillar o
salt? Hee called also *Herod* a fox
Iudas a divel, and the *Pharisees* vi-
pers. Himselfe also is usually cal-
led a lyon, lambe, stone rock, &c
as we have noted; cannot these
sayings set forth the qualities o
things, unlesse they change th
natures of the things? If then th
words may have another mea-
ning, and that by the law both o
common and divine formes o
speech, must wee needes suppos
these most incredible, mon-
strous and impious operations,
onely for this end, to helpe the
wordes to a meaning? yea, had it
not beene far better to have pro-
fessed ignorance of their mea-
ning, than thus to confound and
offer

offer violence unto God, & all his courſes toward the filling up of dead letters with a meaning? Or belike the intent of our Saviour in this his Ordinance cannot take effect, unleſſe theſe miracles, and eſpecially his reall preſence, alwayes concurre? So indeede they muſt ſay, or elſe nothing is left them. But ſay then, what was the intent of this our Saviours Ordinance? If it was for his remembrance, wee know that the remembrance of a thing is not onely poſſible without the preſence of it, but alſo does neceſſarily imply the abſence of it, and no way poſſibly can be one and the ſame with it. So farre alſo is the remembrance of a thing from requiring any ſubſtantiall change, as that the more ſtable the elements and tokens are, ſo much the more firme

firme and constant remembranc
ſhall be cauſed thereby. Second
ly, if our Saviours intent in thi
His ordinance was not onely fo
His remembrance (though t
ſay more, what is it but to add
unto his owne words) but alſo t
give the receivers a full and rea
poſſeſſion of Him, and all Hi
benefits: yet alſo may ſuch a pur
poſe be effected, not only with
out anie compounding or chan
ging of natures, or this reall pre
ſence, but alſo without theſe ele
ments or Sacraments at all
namely, by the publication o
the Goſpel: wherein theſe be
nefits and all maner of promiſes
are moſt immediately tendred
unto the faith of the hearer. In
which reſpect one of the Fathers
forbeares not to ſay, *I take the*
Goſpel to be the Body of Chriſt, and
that more truely than the Sacra-
ment

Hier. in Pſal. 147.

ment as also another, *whose hath abundantly drunke of the Apostles springe, hath already received whole Christ*: and a third, *The word made flesh, must be devoured with hearing, chewed with understanding, and digested by beleeving.* And another thus, *The flesh of Christ is the whole mysticall doctrine of the Gospell*: and Austin thus, *As long as we doe not forget the benefit of our Saviour, so long is he daily offered unto us.* Thirdly, If our Saviours intent was not onely to refresh His remembrance unto us, or to give us a full possession of Him, but also to give us State and Sesne of such possession; yet neither hereunto is either His Reall presence, or these miraculous supposes any way requisite: no more than they be requisite unto the same intent in the other Sa-

Greg. Nyss. in vit. Mos.

Tert. de resur.

Basil in rep. ad Cæsar.

In Psal. 73.

crament of Baptiſme. Fourthly, if the intent of this our Saviours ordinance be, not ſo much for our ſpirituall partaking Him (which is the worke of faith alone) nor againe onely for our viſible partaking Him (which is the intent of every Sacrament) but further alſo, that wee may mutually and ioyntly in the ſight of one another, ſo partake Him, (which is the moſt proper intent thereof); yet as we be ſeverally made His viſible members, by the ſenſible partaking Baptiſme, where no ſuch preſence nor wonders are ſuppoſed: ſo may wee not as well bee ioyntly and mutually made His viſible body, by the ſenſible partaking this communion, though ſtill the elements remaine ſimple, and the ſame, and he no more preſent than at other times? Fiftly,

were it to bee ſuppoſed, that the intent of this His ordinance, were to give grace and faith unto the receiver; yet as the brazen ſerpent was never more than (as *Ezechias* called it) *a piece of braſſe, though all that looked upon it did live thereby*: ſo might theſe ſimple elements never needе to exceede their naked and ſimple natures, though as many as did eate thereof ſhould get grace thereby. Or finally, ſhall wee ſuppoſe the intent of this Ordinance to be (as ſome of the Adverſaries would have it) for the exercise and triall of our faith, whereby to learne to beleeve His Omnipotence, in firſt beleeving His bodily preſence in ſo unlikely appearance? and is this a fit exercise for to learne a weake faith to beleeve, by putting upon it ſuch manner of ſup- 2. Kin. 18.4

poſes: hee that ſhall complaine of a weake ſtomacke, ſhall he be preſcribed to goe eate the ſtrongeſt meats: or he that can hardly ſtand on his legges, ſhall he for his recovery be adviſed to runne races: then indeed may hee that complaines of a weake faith, bee wiſhed unto the exerciſes of the ſtrongeſt faith; & he that would faine beleeve that the Sonne of God was once made a man for him, let him be taught for a preparative to beleeve, that he thus daily takes the forme of a piece of bread for him; and ſo not only the meanes ſhal prove incomparably more hard to brooke, than the end (moſt prepoſterouſly) but alſo that which was intended to comfort, or (ſuppoſe) to exercise the weake faith, ſhall overwhelme and break the back of the ſtrongeſt faith: though

(who knowes not) the intent of this Sacrament is to refresh and nourish, not to exercise the faith; and that the way thereunto should bee by supplying new strength, and producing more plaine evidence; not by increasing the burthen, and further perplexing the senses. Last of all, what intent or benefit can there be imagined for the behoofe of man, which our Saviour cannot effect unto us without his bodily presence? yea, the least miracle that ever we read of, and whereunto the Omnipotence of God, did least of all descend, were it but the softest voyce, or the reaching forth of a hand, &c. would it not far more move and worke upon the hearts of men, (were miracles now to bee expected) then this all-surpassing Reall-presence, and most stu-

pendious concurring operations? We conclude then, that no possible or imaginable intent of this our Saviours Ordinance, does take any the least furtherance by these manner of suppositions, but rather is utterly oppressed and confounded therby. For whereas the principall intent thereof, is to put us in minde, that Hee tooke the forme of a man for us: what do these suppositions, but teach the flat contrary? namely, that he hath left the forme of a man, and hath betaken unto him the forme of common bread, and ordinarily therein converseth with his Church, and so meanes to do unto the end of the world; yea, not onely the intent of this Sacrament, but even the foundation of the Christian faith is distempered; & (as much as in man lyes) overturned here-

by.

by. For if he that is a perfect man seemes to be a morsell of bread; if hee seemes to be bodily eaten, and seemes to bee chewed with the teeth, when indeed he is neither eaten, chewed, or any way touched; shall not men hereby learne to imagine, that likewise when hee was here upon earth, he might seeme to be a man, and yet was not; seemed to bleed, suffer, and die, and yet indeed did not; and so the life and power of our Salvation to come to nothing? If then neither the words of our Saviour, nor anie imaginable meaning of them doe inforce this bodily presence, where is the Scripture which must make us put out our eyes, and renounce all our wits for gain-saying the same? or that Scripture which tells us *that wee must eate his flesh, &c.* does it of

neceſſitie bind us to beleeve, that here it is bodily preſent in the forme of bread: as if the true eating of this fleſh indeede, did not conſiſt in our onely beleeving on Him, or that before ever we taſt of this Sacrament, we did not truely eat his fleſh. For does hee not expreſly ſay (Ioh. 6.) hee that beleeveth hath everlaſting life: and does he not withall ſay, Except yee eate the fleſh of the ſonne of man yee have no life, (Ioh. 6. 53.) whereupon does it not neceſſarily follow that except a man does firſt eate the fleſh of Chriſt he does not beleeve? But a man muſt beleeve before he comes to the Sacrament; and therefore a man may and muſt eate the fleſh of Chriſt before hee comes to the Sacrament: Or muſt we ſuppoſe, that though no Scriptures expreſly

affirme

affirme theſe things, yet by inference or circumſtance they may imply as much? yea rather the cleane contrary: For had our Saviour intended, that this his Ordinance ſhould be accompanied with theſe ſo uncouth and incredible operations, together with ſuch deformitie of his preſence, would he not have given moſt expreſſe intellegence and warning thereof at the firſt inſtitution? would he not have given them ſome expectation of ſuch wonders toward? or ſome caveat to *heare with the right eare* and *ſee with a ſingle eie*, as alwayes in matters of more importance than appearance, hee uſed to quicken his hearers withall? yea, had the Diſciples ſuppoſed anie ſuch wonders, would they have been ſo ſilent, without ſo much as asking, *how can theſe things be?*

they which were so apt to make questions, and difficulties, and to wonder at his ordinary miracles; yea, to be so astonished at a strange draught of fishes; could they let passe this masse of miracles unregarded? Or if they so easily swallowed all these things, how was it that by and by after, when our Saviour did but say, *Yet a little while, and yee shall not see me; and a little while, and yee shall see me &c.* they were so troubled, as that they professed they knew not what he said: could they conceive immediately before, how He could be here and there, and every where, in all the corners of the earth bodily present, and at the same time; and yet now could not understand, how *a little while they should see Him, and a little while not see Him*: and that when hee told

told them that *He went to the Father?* Or must wee suppose that the Disciples were so fully resolved of our Saviours Deity, as that therefore at this supper they made no marvell at any thing which He said or did? But had it beene so, they would never so have forsaken Him presently after supper, and runne away from Him; neither would they so slenderly have beleeved His resurrection, as to thinke it an *idle tale*, when it was first reported; especially being a thing far more credible, and farre more becomming the Almighty (than the most tolerable amongst these suppose) and whereof Hee had often forewarned them, and shewed many experiments of his power therein. But be it so, that the Apostles were so past all mervelling at our Saviours Luk 24.11.
works:

workes: yet could they bee so unmindfull of the weake beleefe which future times are more and more subiect unto, as in their Epistles and Gospels to leave no mention of these wonders, concurring at every Sacrament, and being of such necessitie to be beleeved: which also had they with many repetitions and inculcations put posteritie in mind of, yea even inserted into their Creede, yet all would have been little enough to have procured unto it the meanest degree of unfained beleefe. Or againe, how is it that they so often rehearse in the Gospels the other miracles, and yet will not vouchsafe any of these once the naming? was His turning *water* into *wine* so memorable, and yet His turning a *morsell of bread* into the perfect *body of a man*, or making them

them both one (which is worſe, were it as capitally inforced) not worth the ſpeaking of? Could His *multiplying loaves* bee more wonderfull, than this *multiplying humane bodies*? or was his *tranſfiguration* on the Mount more mervellous, than this His *tranſformation*, or *tranſubſtantiation*, if it were not counterfeit? Or was the Apoſtles power over Scorpions and Serpents more worthy to bee recorded, than this incomparably exceeding (ſuppoſed) power over the Mediatour, to cauſe him corporally to deſcend, when they and their ſucceſſors ſhould thinke good? To conclude then, as no Scripture affirmes or implyes, ſo all circumſtances are moſt contrarie to this *Reall preſence*, and the reſt of thoſe intolerable ſuppoſes, which notwithſtanding the

light

light of nature is so silent for gaine-saying. What then, in the second place, saith the Church? or what can the Church say? For the Church having nothing but either from nature, as they are men; or from Scripture, as they are holy men; it must follow, that where nature and Scripture are silent, the Church must needes be silent. Those Fathers also which tooke upon them to write the mervels of both the Testaments, for as much as they made no mention of these pretended miracles, may it not be a faire argument, that the Church never acknowledged them? would they have omitted those wonders, which in regard of obscurenesse more needed, in regard of strangenesse more challenged, and in regard of (supposed) necessitie more required

Aug. in 3. libris. Nazian. in Poem.

quired, notice and faith at the hands of men than any of the rest? Yea, hee which writ them at the full (as all things else) left he might be thought of forgetfulnesse to have left out this biggest miracle, thus saith of the Sacraments in another place, that *because they are knowne unto men, and by men are wrought, they may have honour as things appointed unto religion, but wonder as things mervellous they cannot have.* Even thus much alone, might it not be sufficient to conclude the Church to be negative concerning these suppose? or must we rather goe search from age to age the particular determination of the Fathers and Writers in their times about these matters? So indeed would the Adversaries have it: not because they thinke to helpe their

Aug. lib. 3. de trin. cap. 10.

cause

cause thereby, but partly because they have no succour left, where-under to shelter themselves, but this pretence ; and partly for that by this kinde of search, they hope to gaine time, and never come to an end. And yet notwithstanding even in this kinde hath the facilitie of our Writers followed them, and discovered unto the world how the ancient Fathers never dreamed of these their monstrous suppose. And for a taste therof, my selfe was purposed, Christian Reader, to have noted from the first (in time) of note, *Clemens Romanus*, and so through *Ignatius, Iustine Martyr, Irenæus, Tertullian, Clemens Presb. Alexandrinus, Origen, Cyprian, Eusebius Emissenus, Eusebius Cæsariensis, Concilium Nicenum, Athanasius, Cyril, Epiphanius, Ambrose,*

Greg.

Greg. Nissen, Chrysostome, Greg. Nazien, Hierome, Austine, Fulgentius, Vigilius, Concil. Constant. Beda, Theodoret, Bernard, Bertram, Paschasius, Rabanus, M. Druthmarus, Lambard, Bonaventure, Ius canonicum, untill the times of the first protestation, how their elements in this Sacrament were never esteemed to depart with their nature, nor were ever counted more than as signes, seales, tokens, figures, Sacraments &c. of this His bodie. But, partly for the reasons alledged in the beginning, I forbeare that labour; and partly because this kind of proofe, though the Authors were never so worthy, must be answered in the end as that Woman of *Samaria* was answered by her Countrimen; *Now beleeve wee not for thy saying, for wee have heard Him our selves:* Ioh. 4. 42.

selves: there beeing a nearer and more contenting evidence, wch the providence of God hath ordained, to stablish the heart of man, than the authoritie of anie (especially farre fet) whatsoever. But as touching the testimonies which they alledge, wee thus shortly answer them: First, the Authors which they vouch, so farre forth as that notorious *Expurgatorius Index* hath had the trimming, or rather the bowelling of them, so farre wee might well returne them, as Authors and sayings of their owne framing. Secondly, as holy and excellent termes and respects as anie of them ever gave to this Bread; they gave everie way as holy and as great unto the other Sacrament of Baptisme, as in part we have noted, *pag.* 10. Thirdly, were it so that never so many

many made for them, yea ſhould Angels from heaven teach us to worſhip God in the ſhape or ſhew of bread, or in the likeneſſe of any thing either in heaven or earth, wee muſt abhor them. Fourthly, were it ſo that ſome late writers amongſt their other workes have infolded (or rather rehearſed) this their opinion; yet as holy *Aaron* was over-born by the multitude, to ſet up that golden calfe, which the people was ſo mad upon: ſo may it be imagined that men, well otherwiſe affected, might in the like dread of a more fierce beaſt, than the multitude, be carried with the ſtreame of the times, and yet deteſt it as *Aaron* did, though no more excuſable therein than *Aaron* was. Laſt of all, thoſe teſtimonies which they truely alledge out of the auncient Fathers, for

many

many hundred yeares together, immediately ſucceeding the firſt inſtitution, are urged and preſſed of them beyond and contrary to the intent of the writer: namely, by taking thoſe ſayings according to the fulneſſe and propriety of the letter, which they by way of figure onely, hyperbolically, or comparatively, uſed to amplifie and exaggerate the worthineſſe of this Sacrament unto the receiver. As one ſaying of it thus: *Thinke not that thou receiveſt bread, or wine, when thou comeſt to theſe myſteries, &c.* even as nighbours will ſay when they invite one another, *looke for no good cheere, &c.* meaning, that good cheere is not the intent of their inviting: yea ſome peradventure not forbearing to ſay flatly, that *the bread and wine are converted into his bodie and blood,*

even as *monie* may bee ſaid to *bee converted into land, a penny into a penny loafe, &c.* Another againe ſaying; *the ſame thing which is beleeved with our faith, is received with our mouth:* even as the *ſeale* and *the inſtrument*, or the inſtrument and our act is all one. And ſome finally ſaying, *In the bread is received that which did hang upon the croſſe*; meaning, that nothing elſe is intended in the receiving that bread, but the benefit of him that ſo died. Theſe manner of phraſes, and pathetitall amplifications, the Fathers are not ſcrupulous ſometime to beſtow upon this bread: yet ſo, as withall it may eaſily bee diſcerned, how they never had ther in anie further intent, but partly to wean the conceit of the receiver from regarding the bellyelements; and partly by ſo attributing

buting unto the signe, the vertue and power of the thing, the spirit of the receiver might the more kindly glide out of earthly shadowes and resemblances, into heavenly apprehensions and fruitions: so as from such kind of comparative, ardent, & hyperbolicall speeches, for any to gather positive and absolute conclusions, beside the impiety of it, what is it else but extreame rudenesse and violence? And as well may they conclude, that *the Ammonites had cities fenced up to heven*; or *that the earth did rend with the sound of musick*; because so saith the letter of certain Scriptures, that *David* was no man, because so he saith, *I am a worme and no man*: or that *Paul* was nothing because *he that planteth, &c. is nothing, but God, &c.* or, that we must not bid a friend to dinner

Deut. 9. 1.

1 Kin. 1. 40.

becau

because our Saviour saith, *bid not thy friends, but the poore, &c.* even all these may they conclude, as well as conclude that there is no bread in the Sacrament, because a Father saith, *looke not for bread when thou commest thereunto:* yea and as well may they conclude from the same Father, that we must not think to receive his body at this Sacrament, because also these bee his words in another place, *Thinke not that thou receivest by the hand of man, the Body of God, but that with tongs thou receivest fire from heaven &c.* Yet these manner of sayings they are which the Adversarie culls forth; and stretching them upon his monsterous opinion, according to the utmost and hyperbolicall extent of the letter, does thereupon boast, that the Church and Fathers are wholly

Chrysost. in serm. de Euchar. 12.

of

of his side: and so as one of the Fathers saith of the Pharisees, that *simplicem sequendo literam occidunt filium Dei*, may it most truly bee said of them, that by their sticking in the naked letter, they both (as much as in them lies) kill the Sonne of God, and also poison the good meaning of the Fathers, and all for the supporting & maintaining their most abominable Idoll.

Hieron. in Matth. lib. 3 cap. 16.

But, blessed bee God, the Church was alwaies waking, and quicke enough to discover, and cry out against such abominations: and as shee never failed to restore the truth and Sacraments unto their integritie, as at anie time they grew tainted with unwholsome compounds, or pestered with traditions: so especially hath She in her elder yeares, purged and redeemed

them even with her blood, from masses of incumbrances and corruptions. In which businesse, if Her zeale to restore this Sacrament to the first simplicitie, made her pare into the quicke, and withall peradventure to bereave it of some allowable respects, yet did Shee therein no otherwise than as necessitie required: considering how prone mans nature is to goe a whoring after every fancie, and to turne the glorie of the invisible God not onely into the *similitude* of a beast that eateth hay, but also into the *similitude* of that which beasts and wormes doe consume and eate. For such is the propertie of deceitfull errour, when it cannot put the head forward, even (serpent-like) to put the taile forward: when it cannot get in by most

likely courses, to fetch about by courses most unlikely: when it sees us strongly provided on the left side, to trip us up (assaile at least) on the right side: when it cannot intice us from the love of good things, to make us dote upon the colours and shadowes of such good things: when it cannot draw us from the love of Scriptures, to make us familiarly draw so nerre, as to pinch, presse, and tread upon Scripture: when it cannot perswade us that there is no such fruite in them, then to perswade us to take the very leaves and letters for the fruite of them: under which oftentimes if they carrie any breadth, it selfe will privily lurke, and make them swell so fairely, and shew so goodly, as not onely the fruite shall bee shadowed and sowred thereby, but

also

also it selfe in the stead thereof most greedily gathered and intertained. As (for a faire example) these words of our Saviour, [*This is my bodie,*] when it perceived them to carrie more breadth and compasse than the meaning intended did require; what does it but crowd it selfe within them, and filling them according (indeede) to the latitude of the letter, hath gotten it selfe to bee preferred (of the blind) before the meaning intended; namely, because by it the letter is more fully repleni-shed: even as the theefe, which therefore challenged the garment, because his backe did better fit it. And this hath alwayes beene the practise of this subtile serpent, to worke both backward and forward: as yet more specially wee may note

in this businesse of the Sacra-
ment. For whereas at first it
perswaded men to make no
reckoning of it, but to resort
unto it as to an ordinarie feast,
as if they had no other houses where
1. Cor. 11 *to eat and to drinke*; and, (as a
Hieron. in 1. Cor. 11. Father saith,) *rather to fill their*
bellies, than for the mysteries: now
at last, after they were beaten
from such grosse prophanenesse,
principally by the Apostles ad-
monition, *to discerne the Lords*
bodie (from the use, not from
the substance of bread;) and
partly by the diligence of suc-
ceeding Pastors, continually
beating their eares from
minding the outward element,
(thinking it needlesse to put men
in mind that still the outward
element remained;) what doth
this cunning serpent, but accor-
ding to his old rule, assaile them

with a most contrarie perswasion; that when they would no longer esteeme it (grossly) as ordinary bread) he might make them now beleeve that it was no bread at all; and so consequently (for some thing it must be) *His very body indeede*. Even as those Barbarians did by *Paul*, when first they judged him to be some murtherer, and after, upon occasion of a little miracle, would needes make him no lesse than a god; so this sallying perverseneſſe of man (alwayes ebbing or flowing in extremities, for want of found diuision to settle upon) through the instigation of this crooked serpent, dealing by this Sacrament, whereas at first it esteemed it little, or no whit better than common bread, now upon occasion of those wholesome ca- Act. 28.

veats of the Fathers, will uphold it to be no lesse than verie God: first, not discerning the *bodie* of the *Lord*, now will not discerne the *bodie* of the *bread*: first, not discerning the *spirituall vnde of it*: now will not discerne the *elementall beginnings* of it: first resorting vnto it to fill their bellies with it; now will resort vnto it, as if they had no other God, to worship and adore it. Which monstrous extremitie, beeing at first not perfectly discerned; partly because it was so incredible, and partly because the first broachers of it were construed according to the Fathers phrase, and as having no other intent in bestowing such superlative tearmes upon it, but whereby to gaine reverence unto it, and to prevent a relaps into that Corinthian grosseness,

was

was therefore accordingly the leſſe gainesayed: but when the corruption plainely appeared, and beganne to be authoriſed; then did the Church double her moſt vehement aſſeverations, and proteſtations againſt it: yea, they heaped up their lives for the ramming up of this gappe, which this monſtrous opinion beganne to make, untill the people of God might better awake: which when they did; and withall more perfectly eſpying what a monſter made toward them, cried out unto the Lord of His goodneſſe to ſuccour them: Then hee alſo *awaked as one out of ſleepe, and like a gyant refreſhed with wine, did ſmite our enemies in the hinder parts, drive them home to their dennes, put them to a perpetuall ſhame*: And finally, wringing

the ſword out of the beaſts hand, which while the keepers ſlept, had made ſuch havocke with all: reſtored it in good time vnto the true protectors and defendors of the faith. Bleſſed be His Soveraigne goodneſſe and Almighty mercy therefore.

Notwithſtanding as hee which is converted, oweth this office of thankfulneſſe to ſtrengthen others, and whoſo is delivered out of thrall, cannot performe a more acceptable ſacrifice vnto his Redeemer, than by furthering others vnto the like freedome: ſo does it concerne us, not to take our finall reſt under our arbours, or inioy a full fruition of this ſweet liberty, ſo long as wee know anie of the people of God elſwhere ſtill to groane vnder the like captivity. For this cauſe, as they

whom

whom GOD hath poſſeſſed with temporall power, cannot more commendably extend it, than toward the reſcuing of thoſe which ſo groane and ſuffer (the perſecuting our brethren for the truth ſake, being a farre more juſt cauſe of hoſtility, than the vexing our confederats for trafficke ſake:) ſo wee which rather inioy the benefit, than have the command of ſuch outward power, and are priviledged to ſleep (as it were) in the day, in reſpect of bodily affaires, whereby the better to watch in the night unto inviſible buſineſſe, what ſhould we do elſe but lift up our voices, and at leaſt advance our pens; both for the incouraging the good-hearted unto perſeverance, and alſo to keepe the drowſie-minded from falling into the like

pit of darkeneſſe anie more. And the rather, let us provoke and ſtirre up one another ſo to doe; conſidering the double diligence of the Adverſary (according to the children of this generation,) and how unceſſant they are (hoping belike when they cannot prevaile by argument to tyre by importunitie) in all kind of writings, paines, and travells; chooſing, rather than faile, with thoſe *Epheſians*, to ſupport this their *Diana*, though it be with nothing but hourely out-cries: and ſhall wee then thinke it modeſty or policy to be ſilent? For what though the cauſe happely did not need our help, or that the truth were plaine enough? what then? Does God call for thy ſervice, becauſe hee needs it? *Is it any thing to the Almightie that thou*

Iob. 22. 3.

thou art righteous? Is it not also for thine owne exercise and benefite, that he puts duties and services upon thee? that so thou thereby mayest sweat out thy corruption, gather up thy scattered soule, make it capable of blisse, and so waxe able to relish heavenly things? Speak then the truth, O man, whether the truth needs it or not: speak it for thine own good, for it is sweet: speake it, because thou hast a tongue: *I beleeved* (saith the sweet Psalmist) *and therfore I spake: we also beleeve* (saith the most fervent Apostle) *and therefore speake:* Then if wee all beleeve, let us all speake, and *magnifie his name together*: let us drowne the noyse of iniquity with the voice of truth and righteousnesse: And if the Adversary thinkes with out-cries to make great their *Diana* of the

Psal. 116. 1.
2. Cor. 4.
Psal. 34. 3.

Ephesians

Ephesians; let us on the contrary be more loud, and more constant to crie, *Abominable is Diana of the Ephesians*. As for faire and soft courses of argument, it is but lost upon selfe-condemned hereticks; as wee have more than probabilitie to take these men to bee, and that indeede they beleeve not themselves, that which with extreame terrours and torturs they force upon the faith of others; whether it bee their policie (most damnable, though foolish) that by making men swallow this monstrous opinion, they may then readily bring them to bibber in all other creeping uncleane errours whatsoever: or whether it bee their pride, as disdaining to bee thought ever once to have erred, but in sharpenesse of wit to goe beyond

all

all the world, beyond all ſenſe and reaſon, yea beyond God Himſelfe: or whether it bee their fooliſh dotage upon a few late forefathers (above a thouſand yeares ſince the firſt inſtitution) whoſe blind children they chooſe rather to bee, than the right ſighted children of God: though therein alſo they contrary their beſt forefathers, which preferred the firſt riſing of the Goſpel, before the old Idolls of their heathen parents: or whether finally, the cauſe bee in their ſilver-ſmithes, and ſhrine-makers, thoſe challeers, iuglers, and wyer-drawers, which finding daily as much toyſon and fat from this breaden god, as thoſe Prieſts of Bell ever found from that bould, or thoſe *Epheſian* crafts-men from their Idoll; doe

set the people in the like foaming rage against all that goe about to unmaske this their belly-god: whatsoever bee the cause of this their wilfull besottednesse, there is no hope to prevaile with them by argument: all such courses are but lost labours, and whereby partly they gaine time, (as hee that undertooke to make an Asse to speake,) and partly winde themselves from the point: choosing with pleaders of fowle causes, to bee anie where rather than in the matter, wherein they know they shall bee gravelled and confounded. To such therefore, Reader, bee thou as farre from offering argument, as they will bee farre from imbracing the truth; which howsoeuer in other matters they sufficiently can discerne, and with much per-

perſpicacitie afford; yet in this buſineſſe, they are reſolved they muſt bee blind, and will be blind: and therefore to offer them light herein, what is it elſe but to ſhew them their deadly foe to ſhoot at? the ſtrength of this their hold being affected and wilfull darkeneſſe. But as for ſuch as have not yet caſt themſelves into the nurture of theſe leaders, and yet do retaine a better opinion of (falſly ſo called) Catholikes; though knowledge, wiſdome, temperance, iuſtice, gravity, and courage (if theſe bee the onely motives of their affection) have abounded even in Pagans, Heathens, Philoſophers, and naturall men, (yea, and a ſcorne of equivocation or treachetie againſt their enemies): yet if they have not ſo utterly renounced

nounced their owne light, as not to bee able to discerne betwixt the most distant things that are, (the Creator, and the most common creature) such we make no question, will soone be brought to abandon the wilfull maintainers of this monstrous opinion. And as wee hope, a little the sooner, if they shall direct their consideration along by the thred and by asse of this present Treatise. The principal intent whereof, though it was for the protesting and exercising our due and necessary indignation against this Idol, which so advanceth it selfe in the Church of God, and in that very robe which was ordained for the Bodie of our Lord; yet, as we hope, we have not so given way to our zeale, but that sufficient matter hath

gone

gone together withall, as well for the inlightning and resolving others, as for the inflaming of our selves. Notwithstanding, for as much as that Spirit which requireth fervencie, does also commend unto us the love of our enemies, (and who are a Christians enemies, but Gods enemies?) therefore, Christian Reader, according to the example of that blessed *Steven*, who at his last gaspe, praied for those which immediately before hee had charged with *alwaies resisting the holy Ghost*, let us also thus farre pray for our Adversaries: that so farre forth as they do not maliciously renounce the light, nor wittingly make Inquisition for the blood of those that love the light; they may find at the mercie

cie of God some degree of that Grace, wherewith that raging persecutor *Saul*, was tempred into the humble professor *Paul*: yea, Lord, they that are content to part with preferment, liberty, love of friends, and life (it seemes) rather than with that (falshood) which they are perswaded is the truth: would not they doe much more for the truth it selfe? That Truth then which many contemne, (at least which so runnes over,) let them be vouchsafed: were not their eares bung'd up, they might proove vessells farre better retentive, than many which yet are not refused. But all things shall bee done in His due time; to whome bee ascribed, all honour, and glorie, and praise; all might, maiestie, and domi-

dominon; all feare, reſpect, and ſubiection; all grace, goodneſſe, and long ſuffering; all heart, good will, and good meaning; all thankeſgiving, loving kindneſſe, and deuotion in the loue, grace, and fellowſhip of the Almighty Three-in-One, for euer, & euer. Amen.

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FINIS.